

Local Character Transformation in Historic City Center of Pangkalpinang

Dedes Nurgandarum^{1,*}) and Nadya Marsella²

Architecture Department, Faculty of Civil Engineering and Planning, Universitas Trisakti^{1,2}

*) Corresponding Author : dedes@trisakti.ac.id



Abstract— Regeneration of local cultural heritage is one way to strengthen the uniqueness and identity of the city in the era of globalization, that frequently seen as a threat to the existence of city identity. It is a very relevant issue for the corridor of Jalan Masjid Jamik, as a part of the historic downtown area in the city of Pangkalpinang. Hence, the purpose of this study is to investigate the phenomenon of local character transformation in the corridor of Jalan Masjid Jamik. In this descriptive study, the identification and classification of architectural style of the facade elements of 62 buildings, as the research sample, was conducted by the author objectively and by subjective confirmation from the building owner. The results of the study exhibited that the city corridor of Jalan Masjid Jamik still has a strong Malay identity or character, because buildings with Malay architectural facade designs were observed predominantly. This local character appears alongside the global character dominated by Art Deco and Modern architectural style. The scale of trading and services conducted is one of the factors affecting the transformation of local character in the study area.

Keywords— Historic Urban Space Identity, Local Character, Transformation

1. Introduction

1.1. Background

In the course of its development, the physical appearance and quality of urban space is shaped by integrated physical, economic, social and cultural parameters.[1] Culture-based urban space is a visual expression of the historical layer or sequence of city identity, which provides specific character as a cultural capital for the formation of urban places.[2] The historic city center plays an important role in strengthening the city's overall identity, memory and sense of belonging. The cultural heritage of cities can be seen as soft value, that gives the city a unique identity, to be able to compete with other cities in attracting global markets.[3] UN-Habitat stated that urban planning should aim at preserving or promoting the cultural heritage of urban communities, both tangible and intangible, because cultural heritage has a role in shaping the city's identity.[4] The statement emphasized the important role of regenerating cultural heritage as a way to strengthen the uniqueness and characteristics of a city.[3]

The phenomenon of globalization and the development of information technology leads to limitless world, therefore the cultural changes occur in a relatively short time. Globalization has an impact on the existence of local wisdom belonged by a community in an area and has become a hereditary tradition.[5] Globalization is often seen as a threat and challenge to the existence of a particular region's identity.[5] At present, the development of cities is challenged by the issue of losing the original identity of architecture and cities. Building designs from other countries, that are not rooted from local culture, are quickly imitated continuously, causing cities to lose their legibility. Meanwhile, urban citizens are facing a perception and memory problem of their city, that lead to a sense of inability to become part of the city or to have a sense of

belonging to the city. This will result in increasingly difficult efforts to preserve historical and cultural heritage, local authenticity, and the identity of the city.[6]

The development of the historic downtown district in Pangkalpinang, Indonesia, especially in Jalan Masjid Jamik corridor, is bound to the problem of the weakening identity of the historic city, due to changes in individual buildings. In the 2016 Jamik Mosque area plan, Jalan Masjid Jamik corridor which functions as the primary collector road connecting Pangkalpinang and Muntok, was developed as an area engaged in trade and services with the concept of "Malay Street".[7] Therefore, efforts are needed to strengthen the image of historic urban spaces by increasing the degree of readability of related architectural components. In this context, the purpose of this study is to answer the research question of "how strong is the Malay local character in the historic city space of Jalan Masjid Jamik Pangkalpinang that is still legible and how do the characteristics of local character transformation occur?". The results of this study are also expected to be able to identify architectural elements that play an important role in determining the character of the city hall in Jalan Masjid Jamik.

1.2. Literature review

The image and identity of a city will be explicitly absorbed especially in public spaces that remind a lot of memory of public events, having clear characteristics through its constituent elements that are easy to understand, have a historical background, and that are actively used.[8] One of the most important urban physical components and elements for citizens, especially in strengthening the "sense of place" of urban space, is the composition of the building facade or "city view".[1] As a building face, the building facade, that displays the structure and represents values, is the main evaluation object for visitors of the historic district. The design of the building facade has the most important impact on the atmosphere and image of the historic area. [9]

In evaluating historic buildings, the image of the building facade is represented by visual elements such as architectural styles, colors, volumes, values, building materials, dominant shapes, surface properties, play of light, curved lines, ornaments, details, textures, and age of buildings.[9] Meanwhile identification, analysis, and abstraction of building facade textures are conducted with emphasis on the horizontal and vertical rhythm elements of the building facade.[1] In other studies, building facade elements, such as doors, windows and balconies were operated as parametric factors to get the optimal solution of facade patterns.[10] Depending on the purpose of the study, only certain building facade elements are selected for analysis. Related to the purpose of this study, that is focused on the architectural style of historic city spaces, the analysis is carried out on the building facade elements of main features of the building architecture style. To identify the relevant building facade elements for this study, it is necessary to recognize the characteristics of various building architectural elements that characterize the development of buildings in the Jalan Masjid Jamik area.

Pangkalpinang City, as the capital of Bangka Belitung Province, is resided by Malay ethnic community, whose culture is almost similar to the Malays in other provinces, even in Malaysia. Thus the character of Malay architecture in Pangkalpinang and its development can refer to the development of Malay architecture in other provinces and Malaysia. In the course of its evolution, the vernacular architecture of Pangkalpinang with Malay Bangka style received a lot of influence from Arabic, European and Chinese culture. The combination of local architectural styles and European architectural styles is known as the Indies style. Malay architectural style that evolved through the architectural style co-production process[11], [12], is categorized as local character architecture. The character of Malay architectural facade is formed by the character of the elements of columns, floor beams, roofs, walls, openings (doors, windows, vents), stairs, and porches.[13], [14]. The

local character of the Indies architectural facade is formed by elements of roofs, walls, openings, columns, and decorations or ornaments. [15].

The local architecture in Pangkalpinang above evolved alongside global architectural styles, such as Neo-classical, Mediterranean, Art Nouveau, Art Deco, and Modern Architecture. Integration of local and global architectural elements occurs both through the process of co-production and parallel integration.[11], [12] Neo Classical architectural style is often characterized by elements of roofs, walls, decorations and columns.[16], [17] Art Nouveau architectural style is defined through the characteristics of decoration elements, materials, and technology.[18], [19]. Art Deco architectural style is defined through the characteristics of roof elements, walls, openings, materials, ornaments, and colors.[20],[21] The style of Mediterranean Architecture is described through the characteristics of the elements of roof, walls, openings, materials, ornaments, colors, and columns.[22], [23] Meanwhile, the style of Modern Architecture is characterized by elements of the roof, walls, openings, materials, and ornaments.[23] Referring to the identification of facade elements that build the character of local architectural style and global architectural style, the building facade elements that become the objects of this study are shown in Figure 1.

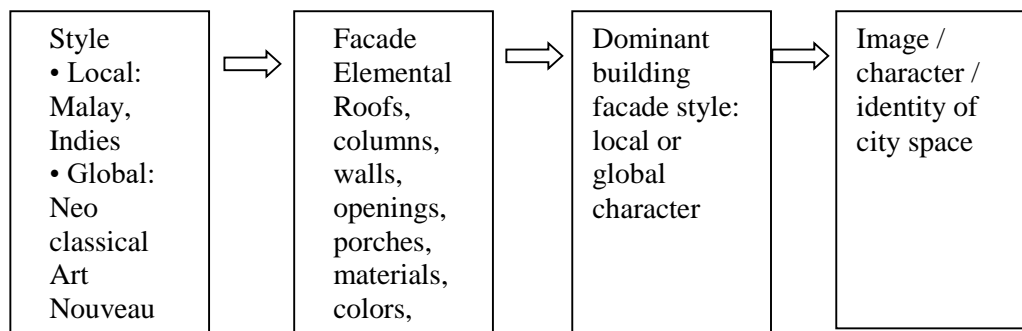


Figure 1. Relationship between building facade elements and city image

2. Methodology

In accordance with the study purposes and referring to the framework of the study concept in figure 1, this study is a descriptive study. The study location is the corridor of Jalan Masjid Jamik Pangkalpinang, with the entire row of buildings as the study population, in total of 105 units. The samples used in this study were 62 randomly selected building units. Data collection and analysis consists of: (1) an assessment of the style of each facade element in each sample of building units carried out objectively by the author by comparing the design of the facade elements to local or global architectural styles, referring to the main character list of architectural styles in Table 1 and figures 2-5 as a comparison instrument; (2) subjective confirmation of the elements of each building facade by the building owner; (3) assessment of the proportion of local and global characters in each building facade; and (4) summarizing the image or character of the urban space formed by the characteristics of the building facade along the corridor of Jalan Masjid Jamik.



Figure 2. The Style of early Malay architecture, and Malay architecture with Chinese influence as local character

Source : <http://zonabangkabelitung.blogspot.com/2014/03/rumah-adat-provinsi-bangka-belitung.html>, <http://pesonapangkalpinang.blogspot.com/2016/09/mengenal-lebih-dalam-kebudayaan-kota.html>



Figure 3. Malay-Chinese-European architecture styles and Indies architecture as local characters

Source: <https://www.malaysiadesignarchive.org/an-influence-of-colonial-architecture-to-building-styles-and-motifs-in-colonial-cities-in-malaysia>, <https://www.arsitag.com/project/indische-house/photo/39371>



Figure 4. Neo-classical architecture and art-nouveau architecture as global characters

Source : <https://atpic.files.wordpress.com/2011/03/image20.png>, <https://creative5uite.wordpress.com/art-nouveau/>



Figure 5. The style of mediterranean architecture, art-deco and modern architecture as global characters

Source : <https://www.arsitag.com/article/gaya-arsitektur-mediterrania>, <https://www.arsitur.com/2019/02/perkembangan-arsitektur-art-deco-di.html>, <https://www.dekoruma.com/artikel/63228/ciri-khas-arsitektur-modern>

Table 1. Main characteristics of architectural style

No	Local style		Global style	
1	Early Malay [13], [14], [24]	<ul style="list-style-type: none"> • pyramid roof • 9 pole philosophy • many openings • a terrace • wood and bamboo • natural color 	Neo-Classic [16], [17]	<ul style="list-style-type: none"> • gable roof flamboyant • symmetrical lined columns • functional openings • a terrace • wall • neutral and natural color
2	Chinese Malay [13], [14]	<ul style="list-style-type: none"> • pyramid, gable • 9 pole philosophy • many openings • a terrace • wood and bamboo • natural color 	Art-Nouveau [18],[19]	<ul style="list-style-type: none"> • main building material of wall • dominance of wavy, curved ornaments, with threaded flora.
3	Malay Chinese Europe [13], [14], [24]	<ul style="list-style-type: none"> • pyramid, gable • columns arranged symmetrically • many openings • a terrace • wall building materials • neutral in color • Art Deco decoration 	Mediterranean [22],[23]	<ul style="list-style-type: none"> • flat, sloped roof, pyramid, saddle, dome • round arch column • round arch openings • a portico and a balcony • natural stone building materials, bricks, roughly plastered • pastel and bright colored • rhythmic round arch decoration
4	Indies (Indisch) [15].	<ul style="list-style-type: none"> • tropical roofs, pyramid, saddles, wide eaves. • many large openings • a columned terrace • wall building materials • neutral in color 	Art-Deco [20],[21].	<ul style="list-style-type: none"> • flat roof. • many openings • curved wall sections • wall building materials and large glass • strikingly varied colors • decoration of firm lines,
5			Modern [23]	<ul style="list-style-type: none"> • flat roof, with a canopy • smooth curved, asymmetrical walls • row of glass openings, • wall building materials, glass with aluminum, stainless steel, glossy panels • minimal decoration, simple horizontal, vertical, diagonal line ornaments, diagonal

3. Results and Discussion

The Masjid Jamik area is a historic area in downtown Pangkalpinang. As a primary collector road, Jalan Masjid Jamik connects the city of Pangkalpinang and the city of Muntok, and is a trade and service area. Along Jalan Masjid Jamik stands a row of 105 commercial buildings.[7] The row of buildings display a variety of architectural characters as a product of architectural evolution over a long period of time. The row of buildings was dominated by one and two storey buildings, 39.25% and 38.32% respectively. Meanwhile the three and four storey buildings are 18.69% and 3.74%, respectively.

3.1. Characteristics of Building Facades and City Space Imagery

The traditional house of Bangka Belitung with the Malay style of Bangka has existed since the 15th century. As is the case with Malay architecture in other provinces and in Malaysia, in the course of its development it received a lot of influence from Arab, European and even Chinese culture. In this case the fusion of local architectural styles with European architecture is called the Indies architectural style. The evolution of Malay architecture style reflects the evolution of local knowledge in building architecture. The early Malay architecture style and its evolution is categorized as local-style or local-character architecture. Meanwhile, architectural styles other than local styles are categorized as global Style or Global Character). Table 2 presents the percentage of building sample based on local or global characters of the facade determined based on the percentage of the number of facade elements with local or global style.

Table 2. Percentage of buildings based on the style of the façade

Building number of floors	Local- style facade elements percentage		Percentage of global style facade elements	
	100%	>50%	>50%	100%
1 floor	11,3 %	14,5 %	0%	3,2 %
2 floors	8,1 %	19,4 %	9,7 %	4,8 %
3 floors	3,2 %	8,1 %	8,1 %	6,5 %
4 floors	0 %	0%	0%	3,2 %
Total %	22, 6 %	42 %	17,7 %	17,7 %

Table 2 exhibits that most buildings (64.6%) have facades with local character dominance, which is almost double the number of buildings that have facades with global character dominance (35.4%). The same table also presents the fact that the local character of the building facade is mostly owned by one and two storey buildings (53.3%), ie the number of floors that are rooted in local architectural styles. In contrast, the global character of the building facade, which is mainly displayed by three- and four-story buildings (17.8%) is not strong enough to undermine the local character of the region, even though the four-story building does not display local characters at all, but rather displays Modern architectural styles. 59.7% of buildings have facade characteristics which are the result of a process of co-production (mixing) of local or global characters or styles. In this co-production process it seems that elements of local-style facade are still very dominant. It can be concluded that the local character in the building facade and its urban space is still very dominant, and the global character in a small portion of the building is not enough to weaken the image of the region. Figures 6 show the building at the study site with the dominance of local characters in its facade. While figures 7 display

buildings with the dominance of global character in its facade. The details of the percentage of building facade elements based on the style are presented in tables 3, 4, 5.



Figure 6. The Style of early Malay architecture and Malay architecture with Chinese and European influences



Figure 7. Modern architecture and art deco style as part of a global character

Table 3 below exhibits that almost all one-story buildings display designs of building facade elements that are predominantly nuanced in Malay local character. Only a very small portion are designed with modern architectural elements. The fact also shows that there are buildings that no longer have column and porch elements, as the part of local characters. This shows that most of the one-story buildings were renovated with minor local character changes.

Table 3. Percentage of building facade elements based on architectural style in one-storey buildings

Architectural Style	Roof (%)	Column (%)	Wall (%)	Opening (%)	Porch (%)	Material (%)	Color (%)	Decoration (%)
Local								
Malay	94,4	38,9	94,4	94,4	73,3	94,4	80	94,8
Global								
Art Deco							15	
Modern	5,6	0	5,6	5,6	0	5,6	5	5,2
Total	100	38,9	100	100	73,3	100	100	100

Table 4 below shows that the percentage of facade elements with local characters is slightly greater than the global ones in two-story buildings. The elements of the global-style building facade are dominated by the Art Deco and Modern styles. There are two-story buildings that no longer have local elements of columns and porch. Some of the two-story buildings were renovated with changes in minor local characters and some with changes in major local characters.

Table 4. Percentage of building facade elements based on architectural style in two-storey buildings

Architectural Style	Roof (%)	Column (%)	Wall (%)	Opening (%)	Porch (%)	Material (%)	Color (%)	Decoration (%)
Local								
Malay	54,5	34,8	53,6	57,1	76,9	58,6	50	50
Global								
Neo classic	0	7,7	0	0	3,8	0	0	0
ArtNouveau	3,03	0	0	0	0	0	0	0
Mediterrania	0	3,8	3,6	3,6	3,8	3,4	0	6,25
Art Deco	24,2	7,7	25	21,4	3,8	24,1	42,3	28,1
Modern	18,2	3,8	17,9	17,9	3,8	13,8	7,7	15,6
Total	100	57,8	100	100	92,1	100	100	100

Table 5. Percentage of building facade elements based on Architecture style in three-storey buildings

Architectural Style	Roof (%)	Column (%)	Wall (%)	Opening (%)	Porch (%)	Material (%)	Color (%)	Decoration (%)
Local								
Malay	33,3	80	58,9	54,5	75	57,8	33,3	34,8
Global								
Neo classic	11,1	40	5,6	4,5	0	0	5,6	0
ArtNouveau	0	0	5,6	0	0	0		4,3
Mediterrania	11,1		11,1	4,5	8,3	5,6	5,6	8,7
Art Deco	27,8	10	27,8	22,7	8,3	46,7	38,9	26,1
Modern	16,7	10	16,7	13,6	8,3	16,7	16,7	13,0
Total	100	120	125,7	100	100	100	100	86,9

Table 5 shows that in three-story buildings, the percentages of facade elements with local characters is slightly lower than those of facades with global characters, which are quite heterogeneous. As is the case with two-story buildings, the elements of the global-style building facade are dominated by the Art Deco and Modern styles. But the Neo-Classical and Mediterranean styles also need to be taken into account. The figure in Table 5 also implies that there are several buildings whose column and wall elements display a mixture of local and global styles. In addition, the data also shows that not all buildings pay special attention to ornaments.

The tables above show that overall the local Malay character still dominates the design of the building facade along the corridor of Jalan Masjid Jamik Pangkalpinang, so that the local character in the related urban space is still very dominant. The existence of this relatively local character consistently shows that the building with

this local character, until now, is considered to still be able to meet the needs of its owner. In this case, the local character is valued by the building owner to be able to meet his needs, including the need for self-actualization, in the form of the need for creativity and needs related to socio-economic status.[7] Fulfillment of self-actualization needs is certainly closely related to the branding of trade and service businesses managed by the building owners.

3.2. Transformation of Local Characters in Jamik Mosque Corridor

The transformation of local characters in the corridor of Jalan Masjid Jamik Pangkal Pinang is strongly influenced by the characteristic transformation of the style or facade character of each building on both sides of the road. The description in point 3.1 implies that the development of architecture in this study area has evolved from the style or character of early 15th century Malay architecture, Malay architecture with Chinese and European influences, and Indies architecture, which are categorized as local characters. The development of building architecture also shows the influence of global characters, such as Neo-Classical style, Art Nouveau, Mediterranean, Art Deco, and Modern style.

During its course of development, the buildings along Jalan Masjid Jamik have undergone a transformation of architectural style, through the process of renovation and reconstruction or construction of new building units, and resulting in a very diverse design of building facade. However, local characters (early Malay style, Malay style with Chinese and European influences, and Indies style) are still dominant in the corridor of Jalan Masjid Jamik. Meanwhile, the heterogeneous global character seems to be dominated by the style of Art-Deco and Modern architecture. The scale of trade and service businesses accommodated by each building unit appear as one of the factors that affect the diversity of local characters. The larger the scale of the trading business and its services, the more the local characters displayed by the building fade away.

The development of the city space characteristics of Jalan Masjid Jamik corridor, as part of the historical city center of Pangkalpinang, is inseparable from the fact that the city is a place where heterogeneous people with a variety of different ideas participate in building their city. To be a friendly city, the physical space of the city must guarantee the continuity of heterogeneity and difference or guarantee the right to be different.[25] In this context the public process of designing city and the urban self image approach, in which all stakeholders are actively involved to reach consensus in developing their city and formulating the expected city image is crucial.

4. Conclusion

The existence and sustainability of local Malay characters in the historic city of Jalan Masjid Jamik corridor is highly dependent to the continuity of the Malay style of the array of buildings on the side of the road individually. At present the city hall of Jalan Masjid Jamik corridor still has a local Malay identity or character, because buildings with facade designs with local architectural style are still dominant. The scale of trade and service businesses accommodated by each building is one of the factors that influence the transformation of the architectural style of the building. The larger the scale of the trading business and its services, the more radical the style of architecture changes. In an effort to preserve the local character of a city space, one should also pay attention to the goal of becoming a friendly city, a city space that can guarantee the continuity of heterogeneity and difference or the right to be different.

5. Acknowledgments

I would like to gratefully thank to Research Institut of Universitas Trisakti and Faculty of Civil Engineering and Planning of Universitas Trisakti for emotionally and financially support for this work.

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